



EAGLE'S EYE

Indian Education Department

VOL II NO 8

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November, 1979

Potawatomi Tribe Donates Records to LDS Church

A list of nearly 12,000 names of the entire Citizen Band Potawatomi Indian tribe of central Oklahoma has been presented to the LDS Church for microfilming and permanent storage in the Genealogical Library in Salt Lake City.

The records were presented to President Spencer W. Kimball, leader of the worldwide Mormon Church, recently by three of the five-member tribal council: Sheila Hall, secretary-treasurer; Mary Lynn Hillemeier, councilwoman; and Bill Burch, councilman. The list was given to the church because of its reputation for genealogical records and permanent storage area.

Arrangements for the records presentation were made by Arnold Wade of the Church Education System in Oklahoma and Howard Rainer of the American Indian Services at Brigham Young University.

Before presenting the computer list of names to President Kimball at the Church headquar-

ters, Mrs. Hall explained that it has taken years of research for a special committee to collect the names from tribal, church, and Bureau of Indian Affairs records.

The alphabetical list of names includes birthdates and tribal roll numbers which tie them to families.

"At tribal headquarters in Shawnee, each member of the tribe is listed on a file card with the names of parents and some grandparents," Mrs. Hall explained. "Each name is given a number on the tribal roll to help researchers establish relationships among others on the roll."

The Potawatomi group also brought fragile, original land allotment records of 1888 and 1891 and payroll records of 1884 for microfilming by the Genealogical Library. The old records were microfilmed and taken back to Oklahoma by the group.

In accepting the records, President Kimball said: "We are happy to preserve these records for the tribe and encourage



LDS Church President Spencer W. Kimball (right) discusses the donated records of the tribe with council members (from left) Bill Burch, Mary Lynn Hillemeier, Sheila Hall and John Schoemann, tribal administrator. (Photos this page by Hal Williams)

other tribes to do the same thing. One of the first things Adam learned was to write down records. The LDS Church has sent experts all over the world to arrange for microfilming records of earlier people."

He reminisced about the time when he was called as a member of the Council of the Twelve in the early 1940s and given a special assignment to work with Indians. President Kimball related how his father Andrew had served a mission to Indian territory in what is now Oklahoma.

"When he came home with many pictures of Indians," the president said, "we children would ask him to show us the pictures and sing some Indian songs."

"In our prayers, we are always asking the Lord to assist us in finding ways to do things that will benefit Indian people," he concluded.

In telling a brief history of her tribe, Mrs. Hall said the tribe originated in the Great Lakes area and was heavily involved with the Ottawa and Chippewa tribes. Later, the Potawatomi tribe moved south and split into four bands.

"The Citizens Band has about 12,000 people enrolled, more than half of whom live within a four-country area of Shawnee where the tribal headquarters is located. Shawnee is about 40 miles from Oklahoma City and has a population of about 35,000 people," she pointed out. "The reservation is 260 acres and has only one person (a guard) living on it because it's on a flood plain area. The remainder of the tribe lives on land allotted to them in the late 1880s."

While in Salt Lake, the group toured Temple Square and the Genealogical Library and were hosted at a luncheon by Elder George P. Lee, A Navajo and member of the LDS Church's First Quorum of the Seventy. They also met with Elder Boyd K. Packer of the Council of the Twelve.

Elder Lee told them that the Potawatomi Indians were some of the first visited by Joseph Smith after he founded the LDS Church in 1830. "The Church Genealogical library, which is open to anyone to use, has more than 700 rolls of Indian records for research purposes. Microfilming of other records is continuing and the library should have the largest collection of Indian records within a year."

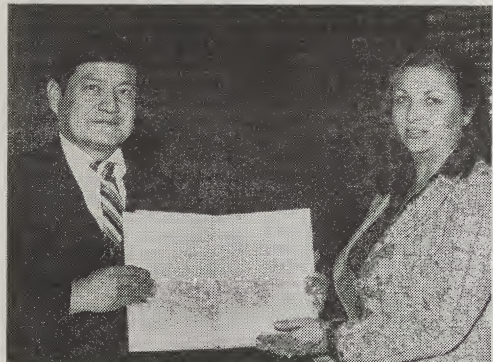
Elder Lee told the group that a great number of Indian tribes want to maintain records at tribal headquarters to help establish tribal identification. Many also want a non-government agency to have a copy of the records for microfilming and safekeeping.

He told them that the "Roots" phenomenon has created a great

interest in genealogy among Indians throughout the country. "There are many good records available and tribal members should get as much as possible from living members of their families."

While in Utah, the group also visited the BYU campus and investigated several business possibilities for their tribal land. They met with a golf course professional in Provo to study the possibility of putting an 18-hole course on their flat property.

Mr. Rainer of BYU Indian Services also took the group to Ft. Duchesne to visit Ute tribal officials and business enterprises there. They visited the Bottle Hollow resort, the bowling alley, the tannery, the chemical testing laboratory, and a computer processing operation.



Elder George P. Lee, a member of the First Quorum of the Seventy, (top photo) presents Sheila Hall with a book "Meet the Mormons" during a special luncheon. Below—Council members receive a record of Native American music from members of the Inter-tribal Choir which presented a special concert for the campus visitors.



E. Kay Kirkham, right, a volunteer in field operations for the LDS Church Genealogical Department, explains the extensive Indian history book collection to John Schoemann, tribal administrator.

National News

The Fund for the Improvement of Post-Secondary Education has awarded \$1 million to 20 post-secondary education institutions to design programs for CETA-eligible unemployed young people.

This program was supported with funds from the U.S. Department of Labor. Assistant Secretary for Education Mary F. Berry said, "These grants are the product of a unique collaboration between two government agencies which have pooled their efforts to meet a most pressing societal problem."

Recipients represent a broad range of colleges, universities and educational organizations. Contrasted with traditional CETA youth activities, the program encourages colleges and universities to join with CETA prime sponsors in designing quality programs in basic skills and job training for persons 16 to 21 years old, some of whom have dropped out of the educational mainstream.

The Office of Education's Bureau of Higher and Continuing Education has awarded nearly \$8 million to 108 colleges and universities to assist minority and women students in graduate and professional study.

The Graduate and Professional Opportunities program funds were awarded to post-secondary institutions in 38 states and the District of Columbia for use in the 1979-80 academic year.

Minorities and women planning to teach at the post-secondary level and those planning careers in other professions of national importance are eligible to apply for the fellowships.

An IBM Selectric typing element containing the Cherokee syllabary, the written language of Cherokee Indians, will be on the market within a month.

The project of developing the typing element was made possible by a grant from the Episcopal Church which was matched by the Cherokee Nation. Bacone College in Muskogee, OK, coordinated the project at the request of Ross Swimmer, Principle Chief of the Cherokee Nation.

The syllabary "ball" will contain the 85 characters of the Cherokee language. A Navajo language typing element, which is not as complex as the Cherokee, has already been produced by IBM.

The system is referred to as a syllabary rather than an alphabet because it is comprised of a series of written characters, each of which is used to request a syllable.

The traditional form of writing was devised by Sequoyah in the first quarter of the 19th century. Sequoyah, also known as George Gist, was a mixed-blood Cherokee who followed the white man's rules of using symbols to represent words and sounds. After spending 12 years developing his system, Sequoyah produced the first written Indian language, Cherokee.

Nationwide, the Cherokee population numbers around 60,000, of whom about 15,000 speak the Cherokee language. During recent years, interest has grown in learning the Cherokee language, especially among Cherokee youth.

Bacone College, which will celebrate its Centennial in 1980, is about to launch a program to make the transition to a four-year National Indian University, according to Dr. Dean Chavers, president.

The Board of Trustees, during a recent meeting on the Muskogee, Okla., campus, gave its support to a feasibility study prepared by Dr. Chavers, to "support the objective of Bacone becoming a four-year college means toward achieving the best collegiate education for American Indians."

"I think this is a major decision of national importance," Dr. Chavers said. "I think somebody, somewhere, at some time is going to attempt this. And of course I'd like it to be Bacone."

Bacone is the oldest college in Oklahoma and the oldest college in the United States serving primarily Native American Indian students. Founded at Tahlequah, Indian Territory, on Feb. 9, 1880, the college moved to Muskogee, the capital of the Creek (Muskogee) Indian Nation in 1885.

Chavers stated that Bacone would not be competing with other universities as a four-year school, but would capitalize on its uniqueness in educating the Indian youth of the United States.

"The mission of the college is to serve the American Indian student in a multi-cultural Christian environment," he said. "We need to think nationally in recruiting students and faculty, and in my opinion, we are a national institution."

The new university would continue to be multi-ethnic, with admission open to all students regardless of race or national origin, although major recruitment efforts would still be directed at Native American students.

The student enrollment of a four-year school projected to be between 1,000 and 2,000 students, based on current Indian and Native population totals, and on the number of high school graduates.

Because of the school's location within a major tourist attraction area, the institution could house a major regional museum dedicated to the reservation and maintenance of the culture and heritage of Indian people.

The four-year university could also serve as a resource for tribes, scholars and community-based programs.

Pending final approval of the Board for the development of a four-year university, the projected date for the first junior class could be as early as 1982.

In order to succeed as a four-year institution, the school will need the backing of the over 40 national Indian organizations in the United States, and the support of the 280 tribes.

To help make the goal nationally-known, President Chavers will embark on a 16-city tour within the next few months to seek financial support.



MERTON SANDOVAL

Missionary Spot Light

Elder Merton Sandoval, the missionary "spotlight" for November, is currently serving in the Arizona-Tempe Mission after some time spent in the Arizona-Holbrook Mission.

His transfer has brought greater anticipated "success and growth" among the Lamanite people. After 20 months of service among the Navajos and Apaches, Elder Sandoval has recognized the "times of sorrow and the times of hardship" as character building tools in an individual.

His testimony and knowledge of the Lamanite work has served to develop a greater love for his people as he expresses, "I love my brethren and have put all I could into my mission." He reflects further, "For the first time in my life, I had to give to people something else other than material things. This thing was the gospel of Jesus Christ. It was a gift greater than all the material things the people had known." His simple testimony states, "God and Jesus Christ live."

Perhaps such a profound statement has been nurtured by his continual activity in the church and by examples set by two older brothers who have completed missions.

Elder Sandoval, half Navajo and half Apache, is originally from Dulce, New Mexico. A former student of Brigham Young University, he will return as a senior majoring in agriculture economics.

Editorial

By Tami Lyons
&
Wanda Manning

As Lamanite students here at BYU, young and ambitious, we are noteworthy of becoming a unique people in these latter days. The Lord has bestowed upon us the privilege of making decisions that we shall carry forth throughout our life. This great principle of free-agency operates to let one choose his goal or destination, but not in ignorance.

The educational opportunities offered here at this university are dreamed by some, but is, in actuality, ours now and can become an important step in obtaining many goals and ambitions in life.

One should take a critical look at the opportunities which lay within our grasp.

At one time in our life, we sat before our Creator and vowed to come down to this earthly existence and gain knowledge—education and knowledge of hidden treasures.

Remember that this great privilege of continuing an education has been granted to us. Be appreciative of the opportunities and stumbling stones thus far. Direct your attention and obtain those goals that you have set for yourself.

Continue to show respect to our family, friends and loved ones who influence you in deed and action. Improvement can be made in showing kindness, consideration, mercy, gratitude, and respect.

Be honest and tactful. If you can not be beautiful, be well groomed, tastefully attired and keep a smile on your face. Be clean in mind and body. If you are not a "brain," try harder. If you are not a great athlete, you can be the best sport. Try to be a standout in something. If you can not dance or sing, learn and excel in playing an instrument. Think for yourself, but always respect the rules. Be generous with kind words and gratitude. If you need help, ask God. If you do not need anything, thank God for everything you do have.

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PLEASE SEND ME:

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Admission Application

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General Information concerning Indian Education at BYU

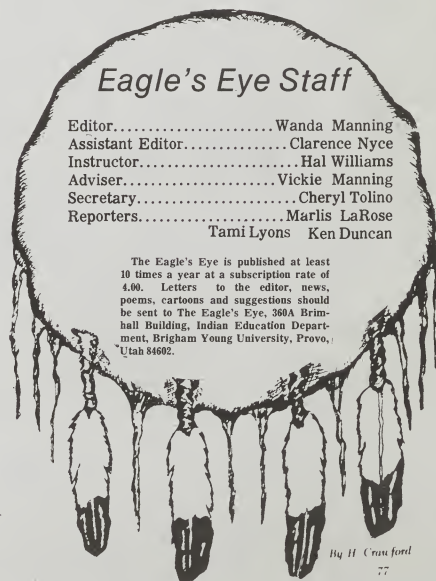
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Indian Education Office
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Brigham Young University
Provo, UT 84602

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STATE _____



By H. Crawford

Reading Lab Offers Help

"Shoot! I can't remember what the answer is and I just read it!"

You frantically try to skim through the pages you just read, uselessly searching for the answer to the test question. Or worse yet, you have to chalk that question up as another point off the exam.

Have you ever had this experience? Or, have you ever wished you could read through a stack of books quicker?

The Reading Lab in the Learning Services Center of the Library is here to help you improve your reading skills. They can't promise to convert you into a thousand - word - per - minute - 100% - recall reader in a few short easy lessons.

However, almost everyone can improve his reading skills with some instruction and practice. The Reading Lab's tutors offer suggestions, practice exercises, and listening-visual equipment to help you increase your speed, vocabulary, or comprehension.

Could you use an extra 10 hours a week? According to Brown, author of "Efficient Reading," a student with 15 credit hours who reads 200 words a minute spends 30-45 hours a week reading textbooks. An increase of only 100 words a minute could save him approximately 10 hours a week and even 100 hours a quarter! Everyone can improve. Brown says, "No matter how poorly or how well you read now, the chances are you are reading below your maximum potential."

To help increase your reading speed, the Reading Lab has available the EDL Controlled Reader Program. The program paces your reading at a controlled rate, forcing you to read at a constant rate, without rereading, and increasing concentration. If you already read quite well, the Lab has a video-taped series of Evelyn Wood courses. These courses focus on dynamic speeds, from 500 words a minute on up, with good comprehension. The Reading Lab also has self-timed readings with a wide variety of materials.

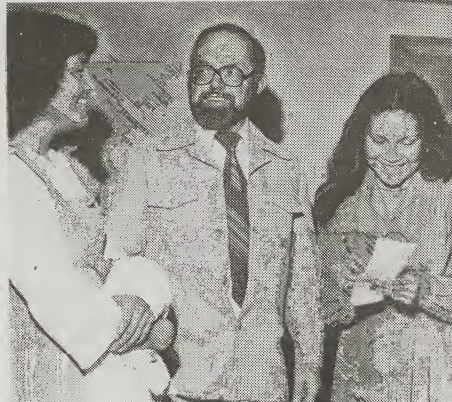
For vocabulary improvement, the Lab has several programs with cassettes for pronunciation and slides or workbooks to help you use and remember the words. The Lab also will help you with your own specific vocabulary problems: pronunciation, idioms, usage, etc. A wide variety of materials, including word booklets and specific cassettes in the Lab, are designed to improve your comprehension skills.

You can also get tutored help in understanding your textbooks.

The Reading Lab is open 8 a.m. to 6 p.m. on Mondays, 8 a.m. to 8 p.m. Tuesdays through Fridays, and 9 to 12 a.m. Saturdays. It is located in the HBL Library Room #3126. Come in and let them help you help yourself.

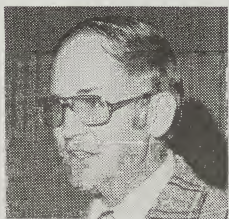
Indian Rodeo

The National Indian Rodeo of 1979 will be held Nov. 22 to 25 at Salt Lake City's "Salt Palace." The best of Indian Rodeo talent will be presented, and as in past years, this event should prove quite successful. On Saturday, Nov. 24, children under 14 will be admitted to the 1 p.m. matinee for half-price. For more information about the rodeo, please phone 373-7681, or visit The Salt Palace, 100 South - West Temple, Salt Lake City.



Ron Goodwin (above) of the Department of Indian Affairs for the Southern Alberta Region, talks with two BYU students from Canada after the luncheon. Girls visit with official (top left).

Canadian Indian Officials Meet Students



DAVID L. INNES

BYU Canadian Indian students and BYU faculty members held a dinner at the Wilkinson Center, Nov. 7. This dinner was sponsored by the Indian Education Department under the direction of Dr. Con Osborne, chairman of the department. Dr. Osborne also presided and conducted the activities for the hour.

This dinner helped students to know the Canadian representatives, both from the LDS Church, and the Department of Indian Affairs. Also, the meeting was very effective in clearing up any questions or problems that the students might have encountered over the past year while attending BYU.

To answer the questions were Mr. David L. Innes from Cardston, Alberta, Canada, representing the Indian Seminaries for the LDS Church; and Mr. Ron Good-

win from Lethbridge, Alberta, representing the Department of Indian Affairs for the Southern Alberta Region.

When asked to comment on the BYU Indian students' position in regard to their relationship to other advisors in Canada, Mr. Innes said, "I was told to tell you to study hard, pray hard, and be successful. Then when you are finished, come back home and represent the knowledge that you have acquired while attending BYU."

Mr. Goodwin showed his concern for the status of the Indian students at BYU by touching on a wide area of topics that ultimately affect Canadian Indian students. He spoke on the topic of medical health and how sponsorship could be obtained. Following the dinner, he answered questions and gave his opinion on such areas as job

opportunities following graduation, the tone and direction of public opportunities, and the relationship between the Indian people and the Department of Indian Affairs.

Dr. Osborne observed, "It is very commendable for a representative of the Department of Indian Affairs to take the time to examine the curriculum, the conditions, and the environment that the Canadian Indian students are studying under."

Also in attendance were Lanny Gneiting, Coordinator of Indian Financial Aids for BYU; Robert Westover, Coordinator of Personal Services for BYU Indian Education; and Bart Day, representing Student Life from BYU. Approximately 27 people attended the well-organized and much-appreciated dinner.

Indian Opportunities For '80 In Y Law School

Brigham Young University J. Reuben Clark Law School is encouraging minority and disadvantaged students who will have their bachelor's degree by August 1980 to apply for admission. Students who will not have their degree by that date are encouraged to strongly consider law as a career.

The law school offers a six-semester course of graduate professional study leading to the Juris Doctor (J.D.) degree. Successful completion of the J.D. program will qualify the graduate not only for a professional career as a practicing attorney but also for many other significant opportunities open to law trained men and women - judges, legislators, community and business leaders, public officials and legal scholars.

Acquiring a Juris Doctor degree will be of benefit both to the individual and the community to which he or she goes. Advocates, especially those who can understand the problems and frustrations of others, are needed to provide legal representation to the poor and disadvantaged.

Admission to the law school is determined by an evaluation of the candidate's potential as a law student and lawyer. The criteria used include academic performance in college, the score on the Law School Admission Test (LSAT), letters of recommendation and biographical information including, among other things, the student's disadvantaged economic, racial and ethnic background.

While no particular major is required, the applicant must be a college graduate at the time he or she enters law school. In addition, the applicant must meet the general requirements for admission to Brigham Young University. Students of any race, color, creed, sex or national origin are accepted for admission, provided they maintain ideals and standards in harmony with those of The Church of Jesus Christ of Latter-day Saints.

FINANCIAL ASSISTANCE:

The law school provides scholarship and loan assistance both from the general scholarship funds of the University and from special scholarship funds of the University and the law school. In addition to the general law school scholarship funds which provide substantial scholarship assistance on the basis of undergraduate performance and LSAT scores, the following special scholarships and grant funds are available:

BYU Law School Minority Scholarships: Two \$1,000 scholarships are given each year to incoming minority students on the basis of undergraduate record and other evidence of accomplishment and potential. These scholarships are renewed each year if the recipient's academic performance is satisfactory.

Dr. and Mrs. Scott B. Brown Memorial Awards: Earnings from this endowed fund are used to provide awards for minority students. Selection of recipients and the amounts of the awards are determined by the Law School Scholarship Committee on the basis of scholastic achievement and promise and need.

Lamanite Education Awards: This program was established to provide financial assistance to U.S. citizens and permanent residents of Lamanite descent. Awardees admitted to the law school will receive a full tuition award for two semesters. The award is based on financial need and/or scholastic achievement and may be used for expenses other than tuition. This award is renewable if the student reappplies and he or she is in good standing and is adhering to BYU standards. Applications received by the Law School by March 1, 1980, will be acted upon by March 30.

Applications are available at the law school and at the Indian Financial Aid Office, BYU 164 BRMB, Provo, Utah 84602.

Steven L. Richards Scholars: Each year a few students are selected on the basis of undergraduate records, law school records, and other evidence of superior accomplishment and potential.

Edwin S. Hinckley Scholarship: One student is selected each year. This is a full tuition award.

Stewart L. Grow Scholarship: This award is granted each year to a student who has demonstrated a commitment to public service.

STUDENT LOANS:

Short-term Loans: Short-term loans are available for emergency assistance to students whose income is assured but delayed. Such loans bear no interest and must be repaid within the current semester.

Federally Insured Bank Loans: Bank loans can be negotiated with any participating lending institution. For information on the stipulations and amounts available the student should contact local banks, or the Financial Aids Office at Brigham Young University.

Utah Guaranteed Student Loans: This program enables students to borrow from a participating bank. The law student may be able to borrow up to \$5,000 per year. The student should contact the Financial Aids Office at Brigham Young University in applying for these loans.

Law School Loan Funds: The primary source of funding for these loans is the Roland Rich Woolley Law Student Loan Fund. Another source of loan funds has been established by the generous contribution made to the law school by the Marlow Woodward family.

Survival Course 'Challenging' To Mother Of Eight

by Wanda Manning
Editor

"I was never so glad to see my family," said Rosie Prows after participation in the Youth Leadership 480 course offered by Brigham Young University.

The program's purpose is to establish wholesome value systems through outdoor survival-learning to live off the land and to grapple with its elements.

"We were never told what to expect; we had to take it as it came," said Mrs. Prows.

Mrs. Prows, a Navajo, planned for the trip during spring. A mother of eight, she spent her anniversary and one of her son's

hiking. "Our first test of strength and endurance came on a 25-mile night hike to our first camp. I ran, walked and stumbled in the night. It was so dark," said Rosie.

"I prayed so hard for the strength and courage to make it. It took me six hours but I was so glad to see the glow from the fire and to finally reach camp. It was so good to see others coming into the camp after me also and realize we had all been through the same thing.

"There was a brother/sister closeness that we established with the other participants. At times it was difficult, but, nonetheless, we depended on each other for support," she added.

The next 70-100 miles were

relationship to nature, know companions in greater depth, and to be more appreciative of your blessings. "We were able to look at our strengths and weaknesses and record it in our journals we kept while on the trip. We held our church meetings regularly and were able to express our feelings freely and frequently. At the end of survival week, we had Christmas. I received a spoon someone made as my gift."

The next few days were spent on student expeditions in which the group was divided into small groups and given a map with a route to follow within a prescribed number of days. "This is when we relied on our Heavenly Father to aid and help us in our efforts. We became totally dependent on Him. We shared our mistakes and what we could do to improve with other members of the group.

"During the whole trip, I really came to terms with myself and realized how important my family is to me. I really

missed them and kept looking forward to seeing them again," said Mrs. Prows. "The treasured anniversary gifts I received from the other participants were a beaded pouch and a hand made spoon."

The last area of emphasis was solo in which a period of 4-5 days are set aside for each student to set up his own camp and be by himself. "You evaluate what you have learned. With the new knowledge you gain about yourself, you can set a specific plan of action to achieve goals and commitments you make," she observed.

"I felt I was able to communicate with my Heavenly Father during solo. I became afraid of a huge lizard while I was setting up my camp. I knelt down and prayed that somehow I could make the lizard understand that I just wanted to share his area for a few days and that I meant no harm to him," said Rosie. "During the program

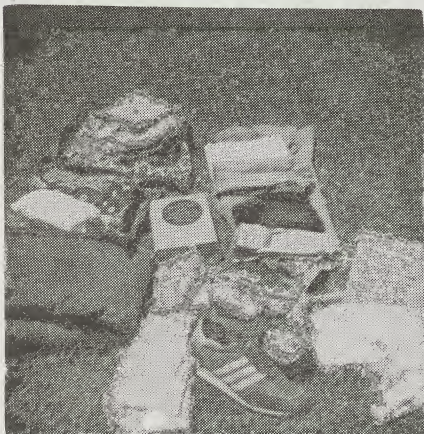


ROSIE PROWS

I felt at peace with Nature and so close to the Creator of it all.

"You learn to appreciate the good things you have in the modern world and realize the vast resources at your and God's command.

"Our run-in was a beautiful morning," recalled Rosie. "I tripped and fell a few times but I kept on going. I was the fifth girl to come in. The run-in is between 10-13 miles and you feel



birthday camped in the wilderness.

The Youth Leadership survival programs are designed to develop skill-proficiency in out-of-doors, increase self-confidence, improve interpersonal relationships, contribute to spiritual growth, and to reaffirm and develop self-value systems.

Youth Leadership 480 is a 28-day outdoor experience. The first two days of the course are spent on the BYU campus. These two days are held to prepare each student with the necessary skills and knowledge of outdoor survival. The actual in-field experience is divided into five main areas of emphasis: impact, group expedition, survival week, student expedition, and solo.

"My son prepared breakfast for me before I left to meet the bus that would take us to Boulder Mountain at the Capital Reef National Monument," recalled Rosie.

During impact, each student becomes adjusted to the environment through 2½ days of rigorous

spent on group expeditions. The 32 participants were put into separate groups, each group with a certified instructor and given a route with a common destination.

"You couldn't believe how steep some of the cliffs and mountains were we had to climb. I put my trust in Heavenly Father because of my fear for heights. We developed self-confidence and learned to function within the group we were placed in. The repelling appeared difficult, but we accepted the challenge," recalls Rosie.

"On survival week, we were able to butcher a sheep and we made some fried bread. I thought about coming home and having a big meal of good fried bread," said Rosie. "This week was one in where we learned to apply those skills the instructors showed us—building shelters, gathering firewood, trapping and hunting. My highlight of the trip was when I caught a fish for the first time in my life with a bone hook."

The goals of survival week were to know yourself in a rela-



a tremendous sense of accomplishment for having done the 'whole thing' in having accepted and fared this final challenge. We ended up at Harris Wash on the Escalante River.

"During the course, we were given basic food packs consisting of such items as flour, cracked wheat, oatmeal, honey, and vegetables." The students do not live off the land but gain knowledge of how to live off the land by demonstrations and instructions from certified instructors.

"As I think back, the most rewarding experiences to me were that I saw others grow, and I realized I learned a lot from the other participants," she concluded.



TMF Sponsors Many Fall 'Fun' Activities

The Tribe of Many Feathers is going full steam ahead. The past few weeks have been full of activities for all the members including parties, athletic activities, and firesides.

On Nov. 16, the Tribe of Many Feathers had a Thanksgiving dinner for the Indian students and their families. Turkey and all the trimmings were provided for the small price of 75¢. Entertainment was also provided for the enjoyment of the people who went.

On Sunday, Nov. 11, Onalee, the Lamanite returned missionary club, had a fireside. Norm Johnson, the Onalee president, conducted the fireside in a manner pleasing to all the Indian people who went to it. President Lund and his wife were the speakers. President Lund presided over the Canada-Winnipeg Mission. Lena Judee, the talented Navajo singer, performed at the fireside also. Miss Judee was on the Lawrence Welk Show in September where she did a superb job.

Indians are known for their love of western tradition. On Nov. 9, Indian students were able to at-

tend a Western Stomp. The stomp was sponsored by the Block and Bridle Club on campus, with several other clubs involved, including TMF which supplied the Navajo tacos. Everyone was able to let loose and really get some "stompin" done at that dance. There were about 150 Indian students there and they all had a wonderful time. Country Joe from KSOP (a Salt Lake City country music radio station) was also there to provide the music.

In the latter part of October, the Tribe of Many Feathers held a Halloween party. There were ghosts and goblins of assorted sizes in attendance. Ghouls-games were played by the witches and clowns alike. Later in the evening, after the little creatures went to bed, there was dancing for the older spooks. This was a great way to finish off the month of October, agreed those who attended.

The Tribe of Many Feathers will have plenty of activities for the upcoming month of December. There will be dances, a Christmas party and firesides by the various offices. Check the bulletin board for the dates of these activities.



JOLENE GHACHU



CORRINE FRANK



JUDY NEAMAN

Three 'Y' Women Holding Titles

by Marlis LaRose

Among the 400 Indian students who attend Brigham Young University, there are at least three talented young women who hold titles.

One is Jolene Ghachu, a 19-year-old Zuni from New Mexico who holds the title of Miss Zuni. She is a transfer student from the College of Santa Fe and a convert to the LDS Church of three years.

A sophomore majoring in social work, Miss Ghachu has been Miss Zuni since late August. For the past three years, the Miss Zuni Organization has asked Miss Ghachu to run for the title. This year Miss Ghachu decided she was prepared to compete. She prepared by gaining knowledge of her people, getting to know the culture, and understanding current Indian events. Her duties as Miss Zuni are to represent her people at various functions.

In her spare time, Miss Ghachu said she enjoys participating in athletics, sewing, and cooking. Her goals are to get her master's degree in social work. She then plans to work outside her reservation for two years, after which she plans to go back

to the Zuni reservation to work with her people.

One interesting point Miss Ghachu brought out in the interview is that Zuni is not a tribe—but a pueblo, which is a village. Miss Ghachu belongs to the largest pueblo in her area, containing about 6,000 people.

Miss CETA (Comprehensive Employment and Training Act) of the Fort Defiance Agency for this year is Corrine Frank. Miss Frank is a 20-year-old Navajo from Keams Canyon majoring in community health. She has been at BYU for three years and is a junior.

Miss Frank has held her title since August. To gain it she participated in a traditional talent show, a modern talent show, and spoke in front of the judges.

Miss Frank was employed by CETA on her reservation where there are five separate agencies (Ft. Defiance, Chinle, Tuba City, Shiprock and Crownpoint). Each agency has chapters. Miss Frank competed in her chapter in preliminary competition. She then went to Fort Defiance where she competed with 14 other girls. This was held at the 2nd Annual CETA Fair. There Miss Frank received

her title as Miss CETA.

Among Miss Frank's duties as Miss CETA are attending functions where she represents her tribe. Because she is in school, her first runner-up helps her with these duties.

Miss Frank likes to (in her free moments) listen to music, read books, and she is on her ward volleyball team. She also likes to disco.

Miss Frank said of BYU, "I like BYU because of the people, the standards, and I feel there are good opportunities here for Indians."

Miss Frank plans to get her degree and then return home to work on the Navajo reservation serving her people.

The third young lady holding a title, in fact, two titles, is Miss Judy Neaman, a 22-year-old Yakima-Shoshone from Yakima, Wash. She holds the titles of Miss Yakima Nation and Miss NCAI (National Congress of American Indians).

Miss Neaman received the title of Miss Yakima Nation on June 9 at the Tiinowit PowWow in White Swan, Wash. Her duties as Miss Yakima Nation are to (1) represent her tribe at various powwows; (2) act as a public relations person; (3) advertise tribal activities; (4) set a model for the younger people to follow, and (5) be a sponsor for the tribe at various activities.

So far this year Miss Neaman has represented her tribe at regional powwows, including one at Fort Hall, Idaho. She presented awards at the Appaloosa Fair in Yakima, Wash., and also spoke at the Native American Indian Women's Association (NAIWA) on June 24.

To win the title of Miss NCAI, Miss Neaman competed with 19 other women from across the nation. This also is a public relations position. Miss Neaman is in her position to let people know of NCAI's functions and purposes. On November 9, Miss Neaman was welcomed in Yakima at the Veterans Day PowWow.

As Miss NCAI, Miss Neaman spoke at a convention along with the Secretary of the Interior, Cecil Andrus and Assistant Secretary, Forrest Gerard.

Miss Neaman's major at BYU is secondary education. When asked how she prepared for her positions, she said, "I studied my tribal government and kept up on national Indian news. I observed what type of model was needed by my people, and I am trying to serve my people." She also said she tries to maintain her culture, preserve it, and make it a part of herself.

Of her future goals, Miss Neaman said, "I hope to progress in the church and be active in community affairs."



Alumni Spotlight

by Cheryl Tolino

Indian Organization Development Inc., headed by Jeffery L. Simons, is a consulting agency designed to provide ways of utilizing the greatest natural resource of the Indian people.

Mr. Simons, a BYU graduate, indicated that "of all the natural resources that the Indian has, the greatest one, and perhaps the least developed and most neglected, is our Indian people." His book entitled "Too Many Indians and Not Enough Chiefs," currently in preparation, offers suggestions for improvement in any organization with emphasis on management and leadership skills.

Mr. Simons further stated, "Probably the most neglected group of people—when it comes to training and development—and yet the most powerful and important offices are at the top of the organization." Hence, the saying follows: "The tribe is no better than its chief."

To deal with such a goal of developing the Indian people "to become what they have the potential to become," Indian O.D. has designed workshops to include leadership, human relations, communications, self-image development, career development, and others. "These workshops can be tailored to any organization's



JEFF SIMONS

needs and can be developed on almost any subject," he said.

Perhaps an example of one of the themes of the workshops might include defining values of integrity, honesty, reverence for life, or respect for women were developed by these native people and are worth preserving. They naturally offer pride and worth to the Indian self-concept. Such definitions often give guidance and directions in life. Thus, the individual feels more confidence and knows when he leaves what those values are.

Workshops are oriented towards experience: "they learn by doing."

Finally, Mr. Simons acknowledges, "To develop all of our other natural resources on and off the reservation and to neglect the development of our people is to insure our doom."

Indian Organization Development Inc. developed as a result of Mr. Simons' Master of Arts degree in Organization Behavior which he received in 1976. He is currently pursuing his doctorate in education.

Ancient Peru Indian Textiles Reveal Lines To Present



One-thousand-year-old Peruvian textiles exhibited recently at the Harris Fine Arts Secured Art Gallery were collected and traded by Dr. Paul Chessman of the Brigham Young University Religion Department.

"This effort covers a span of 25 five years," said Dr. Chessman.

"The ancient Peruvians achieved more than any other part of the world in textile art," he said. "They were more highly skilled and perceptive."

The textiles are made of cloth from the llama, cotton and wool. The ancient South Americans also used many techniques for making fabrics, including netting, twining, brocades, and tapestries.

As in the American Indian tribes, the colors were an important part of the textile art. "Those who have carefully examined the available pre-Columbian textiles of Peru," Dr. Chessman said, "report a very extensive range of colors including reds, greens, blues and browns, from light to dark."

"To obtain a beautiful red dye, they squeezed the dye out of the shellfish 'cocnea,'" said Dr. Chessman. "They did not kill them, but merely milked them so they could have a future supply."

The Peruvians produced their varied colors through many methods of painting, embroidery, stamping, resist dyeing with wax and roller printing—the latter of

which was not developed in England until the 14th or 15th Century," he said.

Peruvian decorations included every imaginable idea — from feather work to beading with fringes, borders and tassels.

Most of the American Indian tribes work with beads and their finished works of art are highlighted by fringes and ornaments from animal bones and intricate beadwork.

The Indians used the animals which resided in their environment to develop the clothing they wore: skin from the deer, elk, bear, to the more complex use of bushes and trees. The Paiute Indians made their clothing and moccasins from the ever abundant sagebrush which grew in the region in which they lived.

Symbols were also very important to the ancient Peruvians. The cat, man, serpent (wisdom), bird, Quetzal feathers, jades and the tree of life were frequently repeated symbols.

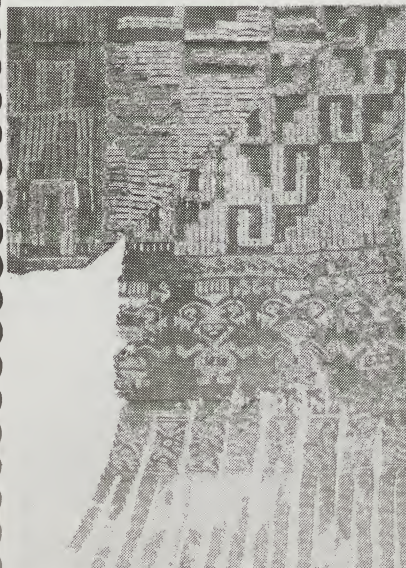
"The tree of life was a motif commonly used in ancient Assyria, India and China," said Dr. Chessman.

As with most American Indian tribes, the Peruvians used the stairstep design along with other abstract designs to make their crafts.

Every piece of art they made displays the mode and meaning of life these ancient people had and made their livelihood from.



A tunic of the Chancay (400 A.D.) Indians (top) shows stairstep design and figures of men and birds with tassels. At left, geometric design on drapery from 500 A.D. Above, a cloak (age unknown) with double birds of varying colors woven like corduroy. Bottom, left to right, ribbon weaving tapestry (300 A.D., possibly Nasca) with stairstep design and men of different color weaving ornate headdress; doll with dress and lace materials (700 A.D.); combination ribbon and tassels from Nasca culture (200 A.D.) —Photos by Hal Williams.





Hopi Kachinas Help Harvest Celebration

by Tami Lyons

"The Kachinas are coming," cries a little Hopi boy. "They're coming."

The Kachinas are called to celebrate the harvest. They are paying their last visit to the village on an early July day before they return to their homes on the San Francisco Peaks. There they will turn back the sun to winter and rest for six months before coming back once again during the winter Solstice to help the villagers "keep things right in the Hopi way."

The awesome, dramatic, worldly Hopi spirits in masked human flesh evoke a time and place beyond primal knowledge, beyond collective memory.

The Kachinas are supernatural beings who visit the Hopi villages during the first half of every year and are believed to live on the San Francisco Peaks the rest of the year. They come to the villages to dance and sing, to bring gifts for the children, and above all to bring rain.

Creatures from a world only dimly imagined, never conjured, who have been transported to this sun-drenched mesa in a plaza choked with red and white humanity.

While the term Kachina was originally limited to the spirits or personified medicine power of ancestors, personifications of a similar power in other objects have likewise come to be called Kachinas. Thus, the magic power or medicine of the sun may be called Kachina or that of the earth may be known by the same general name, this use of the term being common among the Hopi.

The term may also be applied to personations of these spirits or medicine potencies by men on their representation by pictures or graven objects or by other means. As applied to a dance

in which the personations appear, the term is secondary and derivative.

The land of the Hopi, called Tusayan by the Spanish, is a region of rocky mesas and sandy valleys. It ranges from pine and pinon country at the upper edge of Black Mesa to the scrub and sand of the Painted Desert. Water is scarce and undependable. Crops are watered by seepage from springs and by midsummer rains. Natural reservoirs and springs are the main source of village supply. The ever-present need for water is the motivating force in the religious rites of the Hopi.

The Hopi have always been village-dwellers and one of their oldest pueblos, Oraibi on Third Mesa, was ancient when Spanish explorers first saw it in 1540.

The Hopi Indians represent their gods in several ways, one of which is by personation—by wearing masks or garments bearing symbols that are regarded as characteristic of those beings. The symbols depicted on these masks and garments vary considerably, but are recognized and identified by the Indians.

In the Hopi ritual, there are dramatic celebrations of the arrival and departure of the Kachinas. There is only one dramatization of the departure of clan ancestors, a festival which is called the Niman (departure) and which occurs in late July.

Hopi religious ceremonies take place throughout the year in a set order, based on solar and lunar observations, but the dances in which Kachinas appear are performed only from the Winter Solstice through July.

The Powamur or Bean Dance in February and the Niman or Home Dance in late July are the two major ceremonies connected with the Kachina cult.

Every Kachina has a name. Some have the names of birds and animals, like the Eagle Kachinas or Bear Kachinas; others

have descriptive names—the Left-handed or Big Forehead Kachinas—and some are known by a special feature, as a call or noise, like the Hu Kachina or Ho-Ote. Still others have Hopi names for which there are no English equivalents, as Eototo.

There are many cult groups in the Hopi villages but the Kachina Cult differs from all the rest. Most of the men and some of the women are members, and every initiated man takes an active part in Kachina ceremonies throughout his life; if he lives off the reservation, he usually returns for the Kachina dances.

Hopi men—never the women—impersonate both male and female Kachinas. The impersonators have no special status in their everyday life because they take part in Kachina ceremonies.

A Kachina dancer is often depicted in illustrations as a single figure. Actually the Chief Kachinas are the only ones to appear that way. In general, the Kachinas appear as a dance group and there may be performers all masked and dressed alike and all singing and dancing in unison. The spectator is apt to be impressed by the effect of the line rather than the individual figures.

When a Hopi man impersonates a Kachina in religious ceremonies, he puts on the appropriate mask and costume and applies body paint in traditional designs. When he does this, the Hopi believe, he loses his personal identity and becomes the Kachina he is impersonating.

The mask is the unique feature of Kachina impersonations. Kachina masks are painted in many different ways, often having attached such appendages as snouts, horns, and are usually ornamented with feathers, especially from the eagle, parrot, owl, and turkey. Around the lower edge of the mask is worn a "collar" or ruff of evergreen twigs, feathers or animal skin. Most of the masks are made of leather and some of white cotton cloth over a willow frame. Kachina dance masks are scraped and decorated for each performance.

In addition to Kachina dance masks, there is another distinct type of mask worn by the Chief Kachinas who appear only at specific times and who never dance in groups. Their masks are generally simple and are kept permanently. The right to keep them and to wear them is hereditary.

The total number of Kachinas known to the Hopi is difficult to estimate, but it is probably over 250.

With this there is a constant increase in the numbers of Kachinas; the Hopi are also acquainted with many Kachinas that are no longer personated and continually introduce new ones.

It is important to note that the Kachinas are never worshipped. The Hopi look to them as friends and endow them with many human qualities. Not all Kachinas are benevolent, however, for some are to be feared—the ogres and whippers who punish offenders of ceremonial or social laws, whether adult or child.

In addition to the Kachinas, the Hopi recognizes over 30 supernatural beings who might be called deities (such as the god of the sky, Sotungnang-u and the earth god, Masao). Although a few of the deities may be impersonated as kachinas or may be represented by figurines, the majority are never impersonated in any way.

(Sources from "Hopi Kachinas," Fewkes, Jesse Walker and "Men, Myths and Rituals," Magie Wilson.)



Pilgrims Change

The coming of the Pilgrims to the New England coast in 1620 form a glamorous chapter in American history.

The fact that is generally ignored, overlooked, and unknown about this landing at Massachusetts Bay is that it marked the first socialist settlement in America.

The main lesson about this settlement that is generally ignored, overlooked, and unknown is that this experiment in socialism failed within three years' time, and—for their very survival—the Pilgrims had to turn to what we know as the free enterprise system.

Through the years, it would have been—and it still would be—a valuable lesson to the pupils in the classrooms studying American history if this lesson in the failure of socialism (the dictionary gives the same definition for communism) were emphasized.

Before landing, the Pilgrims entered into what is known as the Mayflower Compact. Under compact, Plymouth was set up as a share-the-wealth community. Nobody owned anything.

Whatever was produced belonged to the community as a whole. They called this system "the common course and condition."

They lived under this system from the desperate, disease-ridden first winter of 1620-21 until the hungry spring of 1623.

In a book by William Bradford entitled "Of Plimoth Plantation," the answer is given for their change to private enterprise.

The Pilgrims weren't long under this "common course and condition," writes Bradford, until it "was found to breed much confusion and discontent, and retard employment that would have been to the benefit and comfort. For the young men that were most able and fittest for labor and service did repine that they should spend their time and strength to worke for other mens wives and children, without any recompense. The strong . . . had no more in devotion of victuals and cloaths than he that was weaker . . ."

"Upon the poynte all being to have alike, and all to doe alike, they thought themselves in the like condition, and one as good as another. And so, if it did not cut off those relations that God hath set amongst men, yet it did at least much diminish and take of the mutual respects that should be preserved amongst them."

Other statements in his book proved similar points. Instead of a Thanksgiving feast in the fall of 1622, there was literal starvation and hopelessly low morale.

"So they began to thinke how they might raise as much corne as they could . . . that they might not still thus languish in misere. At last, after much debate of things, the governor (Bradford himself) gave way that they should get corne every man for his own particular . . . And so assigned to every family a parcell of land.

" . . . This had very good success for it made all hands very industrious, so as much more corne was planted than other wise would have bene."

The Pilgrims offered thanks for deliverance from socialism with a great Thanksgiving feast in the fall of 1623.

Then Bradford philosophizes somewhat: "The experience that was had in this common course and condition, tried sundrie years, and that amongst Godly and sober men, may well evince the Vanitie of that conceite of Plato's and other ancients, applauded by some of later times;—that the taking away of propertie, and bringing in communitie into a common wealth would make them happy and flourishing; as if they were wiser than God!"

Socialism had been tried many times before Plymouth Colony. It has been tried many times since.

And it has failed. It is always destined to fail because it violates certain fundamental economic and moral laws that simply will not be violated.

—Hal Williams



AIS Presents Young Buffalo To Navajo Chairman McDonald

A majestic three-year-old buffalo has been donated to Navajo tribal chairman Peter McDonald by the American Indian Services at Brigham Young University.

This will be the first buffalo on the massive reservation since the last of the buffaloes were killed off in the late 1880s.

Dr. Dale Tingey, director of BYU American Indian Services, made the formal presentation Oct. 27 at a luncheon attended by representatives of the 200 Navajo students studying at BYU and members of the AIS board and faculty members of the BYU Indian Education Department.

Mr. McDonald and his wife Wanda received a framed line drawing of a buffalo as well as other gifts from Dr. Tingey and students during the luncheon.

When Dr. Tingey announced that a live buffalo would be delivered to Window Rock, Ariz., on the weekend of Nov. 9, Chairman McDonald was ecstatic.

Dr. Tingey explained that the chairman is a great lover and respecter of animals and has several kinds at his home in Window Rock.

Mr. McDonald pointed out to students that the buffalo is a great symbol of courage and strength to Indians. "We need well-trained youth with a vision and belief that great things can be accomplished by the Navajo people as we walk the future together. The gift of this buffalo will stand as a bright symbol to our people."

He stressed the importance of students obtaining an education as well as getting involved in tribal affairs as soon as possible.

He said that his concern for the youth becoming effective leaders in the tribe motivated him to start a special program for youth leadership which promotes education and an interest in tribal management.

"Too many times Indian people complain about conditions but they do very little to make things better for themselves," he said. "We need young people to get an education in fields of study that will help our tribe utilize its great natural resources on the reservation."

Mr. McDonald reiterated that within a few years of when the Mormons arrived in Salt Lake Valley from persecution in the Mid-west, there were about 15,000 of them who built great communities and buildings still standing today as a monument to their labor. "With the Navajo people numbering more than 160,000 why can't we do the same?" he asked students.

He reported that too much money is leaving the reservation because there are not enough businesses owned and operated by qualified Navajos. He pleaded with students to make wise choices in their college careers and select a profession that would help the tribe with its growing challenges and population.

At the conclusion of his talk, Mr. McDonald presented a \$1,000 check to Theresa Tsosie, a BYU student selected and elected as chairman of the prestigious Navajo Youth Council. She was selected from numerous candidates representing various districts of the Navajo nation.

Dr. Tingey said that the buffalo presented to the chairman was one of five donated to AIS by Jay Anderson of Colorado Springs. Mr. Anderson and several other non-Indian donors have given buffaloes to AIS to begin breeding projects. Two projects are already under way on the Taos Pueblo reservation in New Mexico and with the Shoshones on the Duckwater reservation in eastern Nevada.

After attending the BYU-New Mexico football game, which the Cougars won 59-7, Dr. Tingey took the McDonalds to see the buffalo on a ranch in Pleasant Grove. They were accompanied by Mr. and Mrs. Malcom Curley, director of the office of the Navajo Youth Affairs. The Curleys also received special gifts from AIS at the luncheon.



Wanda and Peter McDonald and Mr. and Mrs. Malcolm Curley (top) stand near two female buffalo in a field in Pleasant Grove. Navajo students (above) visit while in line for the luncheon with the tribal chairman. Navajo Tribal Chairman Peter McDonald holds hay in his hand to attempt (above) to coax the buffalo nearer. Wanda and Peter McDonald (left) receive a line drawing of a buffalo from Dr. Dale Tingey at the Luncheon in their honor. (Photos by Hal Williams).